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Shall We Be Stampeded?

AN EDITORIAL

Modern Broadcasting

BERTRAM PICKARD

An Economist's Diagnosis

REXFORD S. TUGWELL

Need of the World To-day

EDWIN ASHBY

Floods in Oklahoma

EBER AND MARTINA HOBSON

ON THE HORIZON OF THE CHRISTIAN CHURCH

TOTAL DISARMAMENT WITHIN FIVE YEARS

The Council of the American Fellowship of Reconciliation which is the governing body of that organization voted unanimously to send the following message to Arthur Henderson, president of the Disarmament Conference now in session at Geneva: "The council of the Fellowship of Reconciliation in the United States urges the Disarmament Conference to achieve immediate agreement for total disarmament within the next five years. We urge full coperation with Russia, Germany and Italy toward this end. Our eight thousand members throughout the United States will not bear arms or take part in any future war." Nevin Sayre, one of the secretaries of the fellowship will leave this month for England where he will take up the question of organizing a peace army along the lines recently started by Maude Royden and Herbert Gray.

INTENSIVE CRUSADE AGAINST LYNCHING

Reviewing the ten years of activity since its reception, the Commission on Race Relations of the Federal Council of the Churches of Christ in America, in its annual report, has outlined a more intensive crusade against lynching, recommends the establishing of race relations committees in every community in which there are Negroes, and plans extension of the program to win economic justice for racially handicapped persons. A private survey of racial discrimination and discourtesies in hotels and meeting places has been made by thirty church and social agencies, and a set of principles and procedure has been submitted to the Protestant denominations affiliated with the council. Hereafter each lynching will be studied by an expert sent by the Federal Council and a report made of the causes and circumstances. In cooperation with the council's Commission on International Justice and Goodwill, the race relations committee is working out a plan for a committee on Native African Welfare to cooperate with inter-racial groups in Africa and to inform the American public of human rights and social welfare of natives in Africa.

CONDITIONS GETTING WORSE IN CANADA

When the liquor trade, using even some churches and churchmen as their tools, overthrew the prohibition system in Canada, they made loud promises as to the speedy and effective way in which government control would create a new earth. Here are the facts: "Between the year 1922, when a government sale system was introduced, and the year 1930, indictable offenses in Canada rose from 15,720 to 23,457, while convictions for drunkenness increased from 25,048 to 35,789. Violations of Liquor Acts rose from 8,519 in 1922 to 18,132 in 1930. Reports of the prisons and reformatories of the provinces of Ontario for the year 1930 must give concern to all good citizens. They show that from 1926 to 1930 murder increased eighty-one per cent; manslaughter, fifty-one per cent; attempted suicide, 625 per cent; crime against persons, sixty-five per cent; crime against property, eighty-six per cent; liquor law violation, 220 per cent." And yet there are some Canadian citizens who are actually helping the liquor trade of the world to overthrow the prohibition law in the United States! Don't be fooled, Uncle Sam, government sale is a curse and a degradation.—*The New Outlook*, published in Toronto.

INCREASE IN CIRCULATION OF SCRIPTURES

A total of 9,745,356 volumes of the Scriptures, issued by the American Bible Society during 1931 across many lands and in many tongues, was reported at the 116th annual meeting of the Society, held May 12, at its headquarters, Bible House, Astor Place. These circulation figures for 1931 bring the total for the 116 years of the Society's service to 237,979,404 volumes. The purpose of the Society to make the Gospel available to every man in his own tongue was furthered in translation, publication, and distribution activities in 182 different languages and dialects. The most notable increase in the circulation of the Scriptures was in Japan. The distribution of Bibles and Testaments held up well to the level of last year, while that of Gospels and other Portions (parts of the Bible) rose from 700,000 to just over 1,000,000 volumes. The economic situation, which was serious in Japan, was met by a new edition of Gospels priced at the smallest Japanese coin, one sen a copy. To this was added the splendid cooperation of a fine staff of native colporteurs who vigorously pressed the work in the cities and towns. In China the great flood dominated the year's history. Yet throngs of people sought solace and guidance in the Book of Books and colporteurs and workers prosecuted the distribution with energy—even in flooded, bandit-infested districts! The sale of entire Bibles increased fifty-eight per cent and Testaments thirty-five per cent above 1930.

PRESBYTERIANS MAKE ADVANCE IN MISSIONS

The Presbyterian Church, U. S. A., is one of the few denominations which has not retreated during the past year in its foreign missionary work. The general assembly at Denver, Colorado, applauded enthusiastically the statement of Dr. McAfee that "not one missionary has been withdrawn, not one furlough has been prolonged, not one station has been closed, and sixty new missionaries have been sent to the field." This has been accomplished in spite of a loss of $335,000 in contributions from living donors. There was a deficit of only $65,000. This fine record was made possible by gain through foreign exchange, the curtailment of capital expenditures, and the raising of the "no retreat fund." The entire staff of the foreign mission board at the home base contributed ten per cent of their salary to this fund. Enthusiastic tribute was paid to Dr. Robert E. Speer in recognition of the forty years of outstanding service he has rendered to the foreign missionary work of the church. He elicited most appreciative responses in his appearances before the assembly and he "proved his worthiness to be ranked as an elder statesman of the church by the wisdom, and consecration with which he exercised his great power.

CANADA TO CONTROL BROADCASTING INDUSTRY

The most surprising incident of recent Canadian life, writes Ernest Thomas of Toronto, is the unanimous concurrence of the house of commons in an act to create a national commission in which will be vested complete ownership, control and supervision of the broadcasting industry. The recent deterioration of aerial programs, with the dependence on speakers, artists and amusement dominated by the United States point of view and social standards, has at last brought revolt. A general desire found expression to prevent broadcasting passing over to completely commercial exploitation as was the case with the moving pictures. The forces of organized religion and education were opposed by the organized power of the Canadian Manufacturers' Association and the champions of exploitation. The unscrupulous tactics adopted by the latter to deceive the public were exposed before a parliamentary committee yet even then few were prepared for a unanimous report. The popular belief is that Canada is under a reactionary government, despite some daring and original actions indicating a different outlook. But as the private interests at once sought delay with a view to organizing resistance, the prime minister at once introduced a bill to give effect to the report and the commission is in full control.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Shall We Be Stampeded?

TO keep one's head when other people are losing theirs—that is one of the severest tests of manly character, as set forth by Kipling. It is a test which the friends and advocates of Prohibition are now called upon to meet. After years of relentless and vicious propaganda, the wets have finally created that confusion and turmoil of public opinion for which they have been striving. So long have misrepresentation and falsehood been dinned into the ears of the public that many, including long-time supporters of the Prohibition reform, are about ready to concede that black is white after all. Such is the subtle effect of propaganda, persistently and diabolically employed.

None other than John D. Rockefeller, Jr., Christian financier and philanthropist, is the latest of distinguished victims to the wet propaganda. It is asked on every hand how his defection may be accounted for. The answer would seem to be simple. He has become so saturated by the wet atmosphere in which he lives that he has become a part of his environment. His memory of pre-Prohibition days has evidently failed him, his perspective has become faulty, and he has lost his head along with others. It may be frankly admitted that his change of front is significant and serious: significant, in that it indicates how high-minded men may succumb to superficial sophistry incessantly voiced; serious, in that it further discloses the danger which threatens one of the greatest and most beneficent moral reforms of modern times. But while startling and disappointing, the loss of Mr. Rockefeller to the cause should not be too disheartening. In times of crisis when the battle is long and hard and the issue apparently indecisive, such occasional losses are to be expected. On this point, we quote the following paragraphs written to the Philadelphia *Public Ledger* by Rayner W. Kelsey of Haverford College:

"Anent Mr. Rockefeller's defection from the Prohibition cause it is perhaps proper to recall that such defections come in every great battle for reform. At the height of the Civil War many prominent men of the North decided that the war was a failure and must be given up. Even the Democratic Party so declared explicitly in 1864. Yet most of the defeatists still believed in the principles for which the North was fighting. They simply felt that the rebellion was too strong to warrant a further fight for victory. They were ready to make terms.

"Mr. Rockefeller takes similar ground. He does not repudiate the principle of Prohibition, which he has so long supported. He feels, however, that the rebellion against the law has become too strong. He is ready to make terms. I wonder how he will feel if Prohibition ultimately wins. I wonder how the copperheads felt after Appomattox."

John D. Rockefeller's statement that drinking has increased under Prohibition is without foundation. The American people as a nation have decreased drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by Prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced to 35% of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high school from homes that would have been unable to send them under pre-Prohibition bar room conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on Prohibition as they were before they started to investigate and found that local politics is the main factor in crime and racketeering. Mr. Rockefeller should realize that when the Eighteenth Amendment was ratified, the liquor interests threatened to organize a nation-wide disobedience of the prohibitory laws. Much of the present lax observance and organized nullification is the result of that threat.

The present situation has its humorous as well as its tragic aspects. What could be more ludicrous than the present terror of our timorous politicians? As contrasted with Kipling's unconquerable man, we feel like shouting, "Run sheep, run" at the average politician. Though he may long have posed as a sincere champion of the dry cause, it now develops that he has no convictions that a majority of one vote at the polls would not change. He would rather be congressman or senator than right! The wets have nearly succeeded in stampeding the politicians, which in itself is not very serious, except in so far as they are correct in their evaluation of public opinion. But what of the average citizens who have in the past been loyal to Prohibition? Shall we, too, be stampeded? That is the important question just now.

Stampedes are such foolish, irrational things. They suggest a herd of cattle tearing madly across the plains, excited by a sudden noise and made uncontrollable by increasing fear. When a stampede

starts, all reason is gone. Men cease to be rational beings and act like dumb cattle. It is a pitiable demonstration of the herd instinct. Numerous examples could be given of how silly slogans voiced by the wets have served as a terrifying "boo!" to the unthinking populace. Imagine that beer parade in our national metropolis, headed by its dapper, discredited mayor, carrying banners bearing such slogans as, "Let us sail to prosperity on a sea of beer!" How many stop to think that for every man employed by the brewer at least two others would be displaced because of money diverted from legitimate industry? How can anyone think that the return of beer would bring prosperity, when the head of the Grange in the United States says that it would put five million cows out of business, when it would perhaps ruin the soft drink trade now almost as large as the brewery business in pre-Prohibition days, would strike a body blow at the immense candy industry, and would slow up business on Mondays in every manufactory in the country? What is the sense of arguing for collecting a half billion dollars of taxes on beer that would involve the withdrawal of several billion dollars from legitimate industry in the worst depression in our history? Yet we are admonished to balance the budget with beer! And this is the kind of stuff and nonsense that starts stampedes.

If a general stampede should ensue, what would be the net result? After the stampede—what then? Does any thoughtful person really think that we would have settled anything? Stampedes are only destructive and devastating. They are the acme of defeatism. The liquor issue would still be with us and in an aggravated form. We would have all the troubles of former generations, aggravated by the modern conditions of present-day life. Referring to Mr. Rockefeller again, we have long been admonished that water and oil will not mix. Does he propose now to mix gas and beer on our auto-thronged highways? They do mix easily and disastrously—and in spite of pseudo-government control, as the rapidly mounting accident rate in Canada startlingly declares.

Before following headlong in the wake of the pliable politicians, before we, too, lose our heads, it will be well for us to pause to remember a few things. First and foremost, let us remember that they who fought to the last pre-Prohibition ditch for the saloon are now shouting, "We do not want the saloon back—perish the thought!" No? Perhaps they would be satisfied with some variation of the old grog shop but they will never be satisfied until they have its equivalent. And with its equivalent are bound to come its old attendant evils and iniquities. Let those who are crying to high heaven against the bootlegger be reminded that this same bootlegger presented the same problem in the old days, as he does even now in Canada. And let those who rail against the present-day liaison between racketeers and police officers, be reminded of the flagrant corruption of public officials when the government was party to the business through the license system. When we are told that there is more liquor consumed now than before Prohibition—a typical statement of the wets which all reliable figures belie—let those of us whose memories have not been dulled by the incessant clamor remember the days when besotted men were continually reeling on our streets, and when the passersby could not avoid the stench which issued through the swinging doors of the saloon. When the thirsty rich object to the price they must pay for illicit liquor, and when the heads of big corporations contend that since liquor is being sold it should pay its tax and relieve the incomes in the higher brackets, let us not forget that under Prohibition the burden of booze has been lifted from the wives and children of poor men who drank to excess, and that in the intervening years they have had the comforts of decent living in place of rags, hunger, and misery.

While the panicky politicians are presenting formulas to appease the wets and mollify the drys, let us not be deceived. Resubmission is a sugar-coated term for repeal. It represents a hypocritical effort, as one Prohibition leader has expressed it, to carry water on one shoulder and whisky on the other. We should not be confused and betrayed by such a subterfuge. Let us keep our heads while other people are losing theirs. Let us not be stampeded into confusion worse confounded.

An Economist's Diagnosis

From the Federal Council Information Service

IN the course of a lecture on the economic depression, given at Teachers College, Columbia University, on April 22, Rexford S. Tugwell, Professor of Economics in the University said:

"It is a mistake to suppose that economists do not know what causes depressions or how to avoid them. They have enough knowledge to generalize from. The difficulty is that they think the cure might be worse than the disease—or at least they have a shrewd notion that no Western people would swallow the medicine they might be forced to prescribe. Consequently they either do not prescribe or they content themselves with suggesting palliatives. Economists, in other words, are not entrusted with power. No one pays much attention to what they say. There is a vast difference between casual or even careful analysis of haphazard *laissez faire* institutions, and the description of a desirable policy which is going to be given effect.

"The general cause of insecurity and periodical stagnation lies in the nature of *laissez faire*. The principle of organization in this system is the private initiation of enterprise for the pursuit of profits. The logical antithesis of this is a system which is managed, in which private initiative is subordinated to a charted scheme of production, and in which profits are abandoned for other forms of remuneration. Such a system possesses the possibility of escape from the deplorable features of contemporary industrialism; for this reason it has become an ardently advocated panacea. The possibility is not imaginary; it is real. And if escape from insecurity is

what we most want, a carefully articulated regime of this sort is what we ought to work for. There are, however, comparatively few people who really want it and for obvious reasons: it requires a wholesale abandonment of privilege, a complete change of motive and discipline."

Even if the inevitability of periodic depressions should be accepted, said Prof. Tugwell, "that is no reason for allowing the incident of distress to fall so heavily on the workers as it does now; and farmers ought not to be required to bear the outrageous burdens they have so frequently staggered under. There is, in other words, nothing inherent in *laissez faire*, as we understand it, which requires the fortunate folk of society whose incomes are sufficient for their needs in any case, to manipulate legislation in such ways as to escape most of the penalties involved in the working of a system which is maintained to support their functions and to protect their privileges. . . . Only in emergencies, when fright is in the air, are some few concessions wrung from a reluctant governing group. Seldom in our history have our institutions seemed more generally in jeopardy than they did from August to October, 1931; yet the net result of business men's panic, then, was, on the one hand, rejection of adequate and centralized aid for the unemployed, and on the other, the commitment of a generous share of the government's resources to a bolstering of doubtful financial institutions. Our public policy during this depression has been outrageously partial and consistently short-sighted. It has been shaped, also, in direct contravention of economists' advice. In no single instance, of which I am aware, has any item of official policy been supported by the opinion of experts. They usually do not agree among themselves any more than other experts do; but this instance has been exceptional—there has been a remarkably consistent, practically unanimous, running comment of condemnation directed at the policies of the administration."

In spite of his sharply drawn indictment of the present regime, Professor Tugwell does not see any more reason for fundamental pessimism than for fundamental optimism concerning the future. "We shall emerge from our present distress, perhaps, if we do the right things. But there is no cyclical law which dictates that presently we must be up because now we are down. What has been offered by the administration and by business leaders, so far, will not be of the slightest assistance; in fact their policies rather handicap recovery. But other things are being done in less spectacular fashion by consumers and business men everywhere which, though they are not planned and coordinated as they should be if there were statesmanship available, will doubtless before long set us back upon the road we were travelling before we slipped. The name of this process is 'deflation.' Each of us is deflating his consumption, learning to live again within an income which is not inflated by installment credit; businesses are learning reluctantly to charge honest prices and to be content with a producer's rather than a speculator's profit; amateurs are learning to leave alone the tempting gambling devices in Wall Street; executives are learning to make decisions in offices quite innocent of Queen Anne furniture and Ming vases; workers are learning again what it is to do an honest day's work. A thousand processes of readjustment, all of which might come within the definition of deflation, are going on all about us. After a little it may have gone sufficiently far so that solid bottom will have been reached. Then, if we do again as we have done before, we shall start to inflate again, to expand, to dream rosy speculative dreams, until we are awakened with another jolt. This is how these things happen. . . .

"We shall not have become very civilized until we have really done something toward the insuring of stability on a higher level, even than our brief periods of prosperity have provided. But, for the effort to attain such a goal as this, new attitudes and disciplines are required. It is a comparatively primitive impulse which directs escape from hardship; it is a highly developed one which substitutes for this the achieving of a rich and rounded civilization."

The Great Transformation

IF there could take place in your life and mine something of that marvellous renewal unto beauty and grace and loveliness that has taken place in the world of nature about us during the past few weeks, what a wonderful thing that would be! If we should discover that that miracle of the springtime were only a type, the glorious reality of which might happen even to you and to me—what a discovery that would be! If by some strange grace such as has come upon the world about us, we should begin to live after a fresh, new, vital fashion, just as the hillsides and the trees and the flowers and the homely little bushes by the roadside have begun to live, wouldn't that be a grace indeed?

And yet, isn't that the very thing that may happen, and isn't that miracle of the springtime just that—a poor, weak type of the glorious thing that may come to you and me. We have been reading again John Masefield's wonderful story, "The Everlasting Mercy," where Saul Kane, the drunken prize fighter, at the kind and earnest word of the Quaker girl felt something break within his brain and knew that Christ had given him birth. And walking along in the dimness of the early, early morning how the freshness of the world and the newness of that life of God within the soul fills him with a gladness that words could not express:

> O glory of the lighted mind,
> How dead I'd been, how dumb, how blind.
> The Station brook, to my new eyes,
> Was babbling out of Paradise,
> The waters rushing from the rain
> Were singing: Christ has risen again.
> I thought all earthly creatures knelt
> From rapture of the joy I felt.
> The narrow station-wall's brick ledge,
> The wild hop withering in the hedge,
> The lights in Huntsman's upper storey
> Were parts of an eternal glory,
> Were God's eternal garden flowers.
> I stood in bliss at this for hours.

And the thing that happened to Saul Kane may happen to you and me. And of all the wonderful things that may happen to men that is the most wonderful.—*The New Outlook.*

Religion of Experience

If, in our experience, prayer for deliverance from particular temptations has seemed specially useless, let us remember that the answer must come through law and not in defiance of law. It is a psychological law that a "fixed idea," when it has got possession of us, holds the attention and tends to work itself out in act. The only remedy then is to get the attention diverted from it to something better. Many temptations are "fixed ideas" of this sort; to struggle with them directly, and even to pray about them, leaves them dominating the attention. What we need is some stronger idea to draw away our attention from them. And is not this possible, in the inward revelation of God through Christ? Strive to focus attention, not on evil act or desire, but on God, on the prayer, "Show me Thyself," on the perfect manhood of Christ, and on "whatsoever things are lovely and of good report." Be patient with God, and we shall learn how patient He has been with us.—EDWARD GRUBB.

WHAT RELIGION MEANS TO ME, A YOUNG MAN

By Walter G. Bowerman

This seems an exceptionally good question to ask because religion in its outward expressions is changing so much these days, and also because religion is after all a matter for the individual. And yet it is also eminently social. There is an old story of a person who was in a place of great temptations when he "got religion," but it didn't help him much until it reached his legs and he ran away from the temptations. And in like manner I feel that religion has two aspects. They may be regarded as corresponding to two phenomena in the political world; namely, self-determination on the one hand, and the League of Nations or internationalism on the other. The recent great developments of means for communication and transportation the world over are bringing home to people how very small and compact this earth is. These tendencies lead to a unifying and synthetic force, and to larger and larger organizations and federations. On the other side is the integrity of the individual element, the sanctity of human personality. This corresponds to self-determination.

Originally the word religion is thought to have come from either of two Latin words, one meaning "to read again," the other meaning, "to bind together." It is the latter which seems to me to have the greater significance. Perhaps it is partly a result of having always been ambidextrous, that I have long been impressed with the two-sidedness of life—a holding on and a letting go; a breaking down and a building up; analysis and synthesis. Even the heart has a contraction and an expansion. To me religion means an active acceptance of life in these two necessary and complementary aspects. We must as long as able, enter into the market place and lose ourselves amid the activity of others; equally important is the binding together, the reintegrating of the personality which should follow. Could any picture in the Scriptures be more vivid than that of Martha and Mary? Each of us embodies both of these characters in varying degree in his own nature.

There can be no religion without God and none without mankind, no more than there can be any iceberg without the nine-tenths submerged part and also the one-tenth which is visible to the eye. A great thinker of today has said that the knack consists in each person developing the divine within himself. Even that endeavor may break down unless there is a social objective of value. In the highly complex, abstract and impersonal city life of today it is often extremely difficult to feel genuinely that one's work has much social value. It seems to me that a large part of what is called "civilization" consists in the endeavor to persuade our neighbors and associates that we ourselves are on the right side of things.

In the human ear there is a semi-circular canal which is believed to give a sense of balance; in tight-rope walkers it is exceptionally fine and harmonious. Are we not all in the position of tight-rope walkers along a narrow path with only the religious or sixth sense within to keep us balanced and upright? Many times it seems that Plato, who preceded Jesus by three centuries, gave a magnificent three-fold ideal when he uttered those words — truth, beauty, goodness. The divine as well as the human has those three aspects. There is no beauty without truth, and no goodness without a solid foundation in both truth and beauty. And did not the apostle Paul give out a fine spirit-level in his advice to think about whatever is lovely, true, beautiful or of good report? These are some of the things which religion means to me. Religion is like a jewel of many facets reflecting light of varied irridescent colors. If these brief words have thrown a light on only a few sides of religion, one should not overlook the vast areas open for personal exploration.

THE EVERLASTING ARMS

Heavenly Father, we thank for the beauty of this spring day; for the overarching blue, the music of running brooks, and the waterfall that dashes down the glen; for quiet roads and secluded ways; for the song of birds and the grateful warmth of the noonday sun.

Grant us "the harvest of a quiet eye," the calm of those who lean on Nature's breast, the faith of those who at the dawning of the day and in the hush of eve behold thy glory, and who, wrapped in the mantle of night, feel underneath the everlasting arms. Amen.

Glenn Welmer Douglass.

Woronoco, Mass.

CHANGE OF ADDRESS

The summer address of our invalid friend, Pearl Stribling, is 2625 Carpenter Avenue, Des Moines, Iowa. She wishes her traveling Friends to call and see her should they be in that section of the country.

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JESUS CHRIST—THE NEED OF THE WORLD TODAY

By Edwin Ashby

Who say so and what do they mean? What sort of a Christ will satisfy the World's needs? It seems to me that right down the ages, mankind has been hiding the real Jesus, always putting some man-made conception in front of or in place of the Master. Man always wants a supreme authority for the practices of his religion.

After seeking help from preachers of various denominations, George Fox at last became aware of a voice that seemed to speak within his own soul and say, "There is one even Jesus Christ that can speak to thy condition." He recognizes experimentally that the "Light which lighteth every man coming into the world" was Jesus Christ; that he is the source of all the good impulses which tell us not only whether we have chosen the highest we know when we make choices but also which urge us to choose the best.

The early Friends gave various names or symbols to explain the functions of this inward guide and now writers usually speak of the "Inner Light" and use the pronoun "it" not "he." Those not Quakers recognize a Divine influence, though in a less intimate degree, and ascribe this to the Holy Spirit.

The expected Messiah, according to Jewish thought and writing, was to be a "special sent one" from God. He was to be the Prince and Leader of his people. It was he who was to bring about a spiritual awakening of his people and to lead them into such an understanding of God that a veritable Kingdom of Heaven on earth was to be established. The only mistake these writers made was that they belittled the Messiah into a Prince and Leader of the Israelitish people only, instead of a Leader and Saviour of the whole world. The name "Christ" which we use is only a Greek translation of the Hebrew word Messiah and we have thereby lost part of the vision.

From the writings of the New Testament it seems certain that Jesus of Nazareth claimed to be the promised Messiah with its wider implications. We need a fresh vision of Jesus, our Messiah. We have attenuated the impact upon ourselves, of the personality of our own Prince, Commander and Guide, into a mere abstract influence which we term the Holy Spirit or the Inner Light; or, as is becoming common at the present day, an abstract quality (without personality) which we call "Goodness" and the measure of goodness we note within ourselves we call "That of God in us."

What do you conceive to be the object of a human life? Is it the pursuit of happiness? Life certainly is a great ad-

venture, it is a journey full of multitudinous experiences and possibilities. It is all new to us for as far as we know we have not passed this way before. Where does it lead to, and what awaits us beyond this earthly section when we lay aside our physical bodies? The solution to these problems is known to Jesus our Lord. In his earthly life he was the revealer of the Father (God). He taught and practiced a way of life unparalleled in human record.

The Master, during the few days preceding his death, made promises to his followers concerning the future. When they were cast down and afraid because he told them that he was leaving them for a "little while" he urged them to "be of good cheer" because he was shortly coming back to them. He did come. He said that it was best that he should go away because he would send to them the "Helper or Comforter"—he would give them courage in the midst of discouragement, he would be a mouthpiece to them and give them words to speak when they were brought before the Courts by their persecutors. He promised to send the "Spirit of Truth, and He should guide them into all truth"; he claimed to be the "Way the Truth and the Life." Jesus was speaking of himself under these different terms.

I can no more explain how our Lord and Master by some spiritual telegraphy is able to impart to million of human beings scattered throughout the world these splendid impulses, anymore than I can explain how the vibrations started the other side of this earth pass to us as we listen in on our wireless sets. No one has discovered the "ether of space," no one has seen or felt it, but we all make use of it experimentally when we listen in.

I affirm that all human beings are in some degree spiritual wireless sets. We can all listen in to Jesus Christ, our divine leader and guide, and our powers of being aware of these impulses will increase with practice.

The captain of a college football team is not only the director of his team but if a good leader, the inspirer of each individual member of the team. In like manner, Jesus Christ is interested in all that makes a rightly ordered human life. Our games and bodily exercises, the cultivation of our mental powers and the exercising and training of our minds, equally with those attributes we ascribe to the spirit, are all sacred, all demand the putting of our best efforts into each department. For we all live and move in the presence of our great Commander and Guide. If we form the habit of waiting for his leading, we get it.

"Wittunga," Blackwood,
South Australia.

A SPIRITUAL REVIVAL THE HOUR'S NEED

Northfield Conference Proposes Program of Evangelism for Cooperating Churches

A spiritual revival is a necessary condition of a genuine economic recovery, Roger Babson, President of the Babson Statistical Organization, told the representatives of a score of denominations assembled at East Northfield, Mass., June 16, in a conference on evangelism, under the auspices of the Federal Council of the Churches of Christ in America. Mr. Babson declared that "the need of the hour" is "more self-control, more unselfishness, more faith and more courage," and described these as "spiritual qualities which cannot be secured from bankers or stores, but only from vital religion."

Mr. Babson further held that, if ministers are disappointed because church attendance is no larger, they should scrutinize their own preaching, cease discussing abstract problems and give concrete help to people who are face to face with pressing needs. Mr. Babson's address was in part as follows:

"For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith and more courage.

"Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

"For a man to expect spiritual help in this time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks, later it was one-tenth of one's income; today it may be giving up a game of golf or turning off the radio on a Sunday morning.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) to sermons which are uninteresting, unintelligent and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) to a lack of spiritual influence in the home and school and the bad example as to 'church going' set by certain influential people in the community; (4) to the feeling that the Church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled."

At the same meeting, Bishop Wilbur P. Thirkield, of New York, Chairman of the new Committee on Worship appointed by the Federal Council of Churches, outlined the main points in what he characterized as "a revival of interest in worship in Protestantism." Bishop Thirkield said: "The loss of the spirit of reverence has been the greatest weakness in thousands of modern churches. If the choice must be between superstition and irreverence, give me superstition, for superstition may pave the way to faith, while irreverence brings hardness and shallowness of soul and drives out God."

While stressing the value of liturgies and symbols, Bishop Thirkield also pointed out the very different kind of contribution made by the Quakers in their use of silence in worship. He said: "I make a plea for the power of holy silence. One difficulty in worship today is that the preacher is so eternally talking aloud that no space is left for the people to hear God speak. The Psalmist who cried, 'Be still and know,' had a true insight into human need."

Bishop Thirkield was severely critical of the tendency in some churches to substitute entertainment for worship. "When the people are fed on entertainment," he

said, "they come to want something more and more exciting. God save us from pulpit thrillers and sensation-mongers. My plea is for a worship which satisfies the mystic's eager quest for God, the moralist's ethical ideals and a passion for helping and saving men."

The Conference on Evangelism, which is being held at Northfield for three days by the Federal Council of the Churches of Christ in America, is presided over by Bishop A. R. Clippinger, of Dayton, Chairman of the Commission on Evangelism. Attending the conference are the Secretaries of Evangelism and other religious leaders representing the twenty-six denominations that comprise the Federal Council. During the conference a program of evangelism to be recommended to the cooperating denominations for the coming year will be formulated.

Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism, in interpreting the significance of the conference, declared that "the depression and discouragement prevailing throughout the country at the present time are a summons to all the churches to a year of aggressive evangelism. The statistics of gains in church membership for the past year have been gratifying, showing that more than 430,000 new members were added to the American churches of all denominations during twelve months. This increase is nearly five times as large as that of the preceding year."

THE PRIVILEGE OF PRAYER

The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows best. If it were otherwise I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the peace of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with God.—GRENFELL.

The beatitudes are the revelation of Jesus' happiness and wealth of soul.

WANTED

We need two copies of the book, SOUTHERN QUAKERS IN SLAVERY. If you have a copy to sell, address: Friends Book and Supply House, 101 S. Eighth Street, Richmond, Indiana.

MIRACLE OF MODERN BROADCASTING

Friend Interviews Arthur Burrows on Development of This Vital Factor in Modern Life

Broadcasting has become such a common feature of everyday life that we now almost take it for granted and quite forget that nothing short of miraculous speed with which this new means of communication has advanced, from the phase of early experiment to that of practical use. Wishing to give Quaker readers some facts concerning this miracle, I went to my friend Arthur Burrows for help. Mr. Burrows, is as well known in wireless circles, was one of the pioneers of the B. B. C. and as "Uncle Arthur," captured the hearts of an early generation of young "listeners in." For the past seven years, he has been operating in a world-wide field as Director of the International Union for Radiodiffusion. (Geneva). He is a firm believer in the pacific mission of wireless, and is an untiring worker in overcoming friction of all kinds between the various national broadcasting systems, and in encouraging every move towards the utilization of wireless for the purpose of good international understanding and cooperation.

"You are quite right," Mr. Burrows agreed, "to point to the fact that wireless is a very recent phenomenon. Broadcasting is virtually a product of the post-war period, for although intelligible speech was transmitted without wires in America as far back as 1902, and a pre-war station existed in Belgium for the radiation of music, the first broadcasting station in the modern sense of the term was established at Pittsburg, U. S. A., as recently as 1920. By April, 1930, eight hundred and sixty-six transmitters had been registered by the International Telegraphic Union at Bern! It was only in 1922 that broadcasting in Europe was officially sanctioned. At the end of 1922 seven stations existed while today there are over two hundred (Russia excluded) engaged in a daily public service."

"And what does this represent in terms of listeners?", I asked.

Mr. Burrows reached for his files. "I can give you some precise figures in a moment," he replied, "I have just been bringing my statistics up-to-date."

"In 1920," Mr. Burrows continued, "there were a few thousand listeners-in operating home-made sets. Today there is a potential wireless audience in the world of over 130,000,000 people. At least 30,000,000 homes are making annual payments for wireless service received. The following official figures show the number of registered sets in use:

United States	12,978,345	(April, 1930)
Germany	4,168,440	(April, 1932)
Great Britain	4,624,153	(April, 1932
Japan	960,000	(Jan., 1932)
Denmark	489,136	(April, 1932)

"The volume and variety of the present day programs is almost inconceivable," Mr. Burrows went on, warming to his task. "For example, one European broadcasting service alone in 1931 broadcast 146,000 hours of ever-changing material! Again, the geographical reach of broadcasting is another feature that strikes the imagination. It is not only in so-called civilized parts of the world that the radio is heard. There are stations in far Arctic regions as well as in remote tropical Africa. There are listeners on distant Pacific islands visited by ships only at intervals of years. Let me illustrate some further ways in which the world is being knit together by the invisible bonds of the radio. In October, 1928, Dr. Eckener's speech given at the moment of the landing of the Graf Zeppelin in the United States was heard by relay in Germany, Austria, Czechoslovakia, Denmark, Holland, Great Britain, Poland, Sweden and Switzerland. In July, 1930, the service conducted in Westminster Abbey in recognition of the restoration of the King's health was clearly heard in the United States, Canada and Australia. In January, 1931, the opening speeches at the London Naval Conference were received and rebroadcast by 242 stations in Europe, U. S. A., Canada, New Zealand, Dutch East Indies, South Africa, Hong Kong and the Philippines; 125 of these 242 stations being outside Europe. And this year the inaugural address of Mr. Henderson, President of the World Disarmament Conference, was heard simultaneously in Europe, America and Australia."

Knowing that the educational aspects of broadcasting were especially dear to Arthur Burrows' heart, I asked him to say something in conclusion concerning the future of wireless in this field.

"Happily, broadcasting is already recognized in most countries as a public service," Mr. Burrows responded. "There is also a strong movement amongst broadcasters towards international cooperation both in the material and moral sense of the terms. The directors of the broadcasting systems have great responsibilities. They have under their control a medium of extraordinary influence upon public taste and thought. Whilst they are conscious that the great public demand is for programs of an entertaining and recreational order, they are constantly striving to ensure that the material broadcast not merely meets this demand but tends to raise the cultural standard and to widen the knowledge of each individual listener. This is not a

(Continued on page 450)

Homes Are Swept Away

Flood in Central Oklahoma Reaches Big Jim Community

AFTER a long drouth which had reduced the strawberry crop on our Big Jim Indian Mission farm this year to less than one-tenth of last year's production, a terrific rainfall on June 2 and 3 produced a flood which has left added suffering in its wake throughout a large section of Cleveland County and part of Pottawatomie County, including Oklahoma City. Little River and its tributaries, between our Big Jim Mission and Norman, its postoffice town, were swelled into torrents. Highways were blocked, railroad and interurban traffic interrupted between Norman and Oklahoma City, crops ruined, livestock drowned, homes swept away, and several lives lost. People were rescued in boats from roofs of houses, trees, and tops of automobiles. Twenty or more bridges were washed out or badly damaged and lack of county funds will prevent early rebuilding.

J. C. Todd, County Commissioner, reports roads in many places converted into big ditches, alfalfa and corn fields either washed away, or covered with silt and mud, houses loosened from foundations and turned around, cattle, hogs and chickens drowned, and scores of gardens ruined. More than 100 bottom farms suffered severe damage; twelve families were left entirely destitute, and twenty-five or more other families must have help. Many farmers, partly dependent on charity for the past six months, had just started to feed their families from their gardens when the flood destroyed them. Now many will have to seek help again.

The Cleveland County chapter of the Red Cross issued a call on June 6 for cash, clothing, bedding, and household supplies, to which citizens of Norman have responded generously.

Our Big Jim Mission property, being on high ground, well terraced, and several miles east of Little River, suffered only slightly from the flood, and our newly built reservoir is now nearly full of water. Eber and Martina Hobson have been busy day and night, helping the flood sufferers, and any supplies or money which Friends can send to them will be wisely distributed. They were almost cut off from the outside world, and received no mail from Thursday, June 2nd until Monday, June 6th, but mail service is normal again now. Extracts from their recent letters follow.

Evening of June 3, 1932.

We have had another flood and that the worst ever for these parts. Eight of Dr. Austin's cows got into the rushing tide and landed down at Mehan's, below our place, over two miles from home. The Little River overflowed its banks the worst known; 1,500 in Oklahoma City are homeless today and 15 missing, besides 6 known to be drowned, according to radio report. Fourteen of our neighbors' homes south of us were flooded, losing almost all household goods, besides ruining crops, drowning hogs and chickens, etc. The suffering already acute will be far worse. While I am writing now (twelve hours after the levee broke), it sounds like the roar of the ocean south of us.

Some young people of different families stopped tonight on their way to stay with relatives, wearing borrowed clothes, having gone to safety on logs. The water came so fast they were not prepared. I expect to furnish some clothes from my wardrobe in the morning. I baked cakes and furnished berries and other food to neighbors who are caring for the distressed tonight. I do not know when our mail will come again. There was no mail today—impossible to get across—flood waters west same as it is here.

Saturday evening, June 4th.

It seems almost impossible to write as we are so busy and so many coming and going on account of the recent flood. Martina is trying to give the relief possible and listen to all the terrible tales. Old settlers tell of a great flood in 1908, but this one was about five feet higher than the one then. All crops on the bottom land are gone and much of the hill land, but it is not too late to plant feed stuff such as June corn, grain, sorghum and some other feeds. The sorghum for feed on the mission farm will have to be planted over again.

The levee for one of our sediment tanks for the reservoir broke and will require about an hour's work to repair, but the reservoir is in good condition and almost full of water. It looks like a nice little lake. The bridge to the berry patch gave way but did not go down stream and we hope to save the material today.

We got the old berry patch re-set between the rows and it looks good. The flood did but little damage to the berries as the crop was just off and land was so well leveed and terraced that it did not wash.

From a financial standpoint, the berry industry this year was disappointing. The drouth and no water in the reservoir made the crop very poor, and the times and a large crop elsewhere made the price likewise poor. We sold over $180 worth of berries which was a substantial relief measure as far as it went, and that is where it mostly went as there was only about twenty-five dollars left as net income. It brought more contacts with Indians for the size of the industry than common. Not so many stayed for meals, as we generally got through picking early, and Martina did not have regular help in the house, since income was so light we were trying to keep down expense. As soon as berries were off, I employed two Mexican Indians to help me re-set it as stated and we are hoping for a great crop next year. We have about an acre and a half of new patch.

Tuesday evening, June 7th.

I know you must be anxious to know something of the results of the flood. I never witnessed anything like it and the grief it has brought to many families is pitiful. There are several homes that must have fallen to pieces and floated down stream for no boards are left around. A young couple belonging to my Sunday School class have lost their home that way. We thought that when the water went down, some things could be found, but they said yesterday that everything was gone except some iron kettles and an iron bed-stead and springs. I took the mattress off of the bed Stanley (almost 8 years old) slept in, gave it to them with some bedding and moved Stanley onto the cot for the present.

The family we are helping the most, live just across the county line so are not likely to get any help from the funds and supplies secured in Norman. We have not heard of any relief measure in Pottawatomie County so far.

Sunday evening we were able to get as far as Bennet's store but not to Little Axe. Earl Thomas (a young man, neighbor of Mr. Bennet, the storekeeper) told how they were marooned and he grabbed some sheets and blankets and pulled Mr. Bennet out of the water to the roof of the building for safety. There they had to stay until the

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CONSECRATION

I see my life ahead a blank
With no good deeds to do.
Dull work from day to day for me,
Toil spent, naught gained anew.
I behold myself as I have been,
Harsh, bitter, cruel to the end,
And I cry, "O God
Take thou my life,
Before that I should ever be
Worthless and drifting on life's sea."
So help me, God, to burn with zeal
Some broken heart each day to heal,
That I may not curse ugly fate
When cast into the whirling sea,
But stand exalted at the gate—
My life I consecrate to Thee.

BEATRICE HUSSEY.

East Vassalboro, Maine.

waters went down. Mr. Bennet would have been drowned were it not for the young man, for he had given up, he said. Earl said to me, "There was only one song that kept coming to me, and that was 'Lord, plant my feet on higher ground.'" Neighbors tried to get to them in a boat but the current was too strong. Many of the Bennet's towels, bedding and clothes—both personal and those for sale—landed in a neighbor's open cistern. Little Axe Club women worked Saturday afternoon and Sunday, washing clothing for Mr. Bennet. Mrs. Bennet was buried only a short time ago. Mr. Bennet said to us and to Dr. Austin Sunday, "The people are so good to me." In time of disaster one fully realizes the value of friendship and good will and we are surprised sometimes at the generosity that is so gladly shown in helping those who suffer most.

Relief shipments of clothing, bedding and household equipment for flood sufferers, should be sent direct to Eber and Martina Hobson, Route No. 6, Norman, Oklahoma.

"UNCLE TOM" IN FRANCE

Effie McAfee, now at the A. F. S. C. Paris Goodwill Center, has a background of an ancestral home near Cincinnati, Ohio, which was formerly a station of the "Underground Railroad." Family tradition has handed down to her various tales of those thrilling times in a particularly thrilling place. She writes the Service Committee that she is about to publish some of these in France as she has had many requests for them. Henry van Etten, of the Center, feels that they will fill a needed place and that she may be certain that as soon as they come out in French, there will be a request for their use in Germany where the interest in Negroes and Friends' connection with them is no less keen.

Not long ago, Effie McAfee found a group of women reading "Uncle Tom's Cabin" aloud in French. When called upon to speak to them, she told them that Uncle Tom and Eliza had both slept in her grandfather's house, and that her mother had cooked breakfasts for them. Clapping their hands in amazement, the women exclaimed, "Est-ce vrai? Est-ce vrai?" (Is it true?)

Elias Hicks once visited this ancestral home to encourage the meetings held there. After speaking at the American Church in Paris, Effie McAfee was talking to Mrs. Cochran, the wife of the Minister, and chanced to mention this fact. Mrs. Cochran promptly answered: "I am the great-granddaughter of Elias Hicks; so it seems that my great-grandfather went to encourage thy great-grandfather, as thee has come to us today.'

ANNIVERSARY DAY AT HEMLOCK

Sunday, June 5, was a day of special interest and enjoyment to Friends at Hemlock, Indiana. The forty-sixth anniversary of the setting up of Hemlock Preparative Meeting and the eighty-seventh birthday anniversary of Rachel E. Thomas were the objects of celebration. Rachel Thomas for almost 30 years

RACHEL E. THOMAS

had served as a pioneer minister of the meeting and more than any other has been responsible for its existence as a meeting today. In 1883, she came to the community to become the bride of Henry Thomas and, seeing empty churches about, felt concerned that religious services should be begun in the old abandoned Friends meetinghouse. Since that time there have been members of Friends and others who have faithfully helped to carry on the work and it has been marked by growth and progress. Today there is a Sunday school with an average attendance of 65 or 70, and a membership in the meeting of 90.

Services commemorating the anniversary occasion were held in the morning and afternoon. At the morning meeting for worship Violet Bolliger, former pastor of the meeting, was the guest minister and brought the message. In the afternoon a program of special music; a devotional service in charge of Carey Jessup of Gas City, former pastor; an appreciation of Rachel Thomas by Ora Thomas; and a history of Hemlock meeting by the present pastor, Kenneth L. Eichenberger, were features which expressed the spirit of the occasion.

Many visiting Friends, former members and friends or relatives of Rachel Thomas were present for the various services of the day. A splendid time of fellowship was enjoyed during the noon hour when a bounteous dinner was served from the Aid Hall at the rear of the church.

NO LESS THAN THIS IS REQUIRED

The following statement was recently adopted by both Philadelphia Yearly Meetings, which have combined their temperance and prohibition activities under the name, "Friends Temperance Association."

The Society of Friends was built upon the postulate that a spark of the Divine Light resides in the breast of every human being. From that postulate was deduced an unshakable belief in the divine worth of man. This belief brought forth steadfast testimonies against war, human slavery, and various forms of social injustice.

Today the same belief shapes our testimony concerning the use and sale of intoxicating beverages. We recognize that in all ages the use of alcoholic liquors has brought sorrow and destruction to countless human beings created in the image of God. We know that in this high-speed age the use of intoxicants, even in moderate amounts, is a growing menace to social well-being and to human life. In the face of these indisputable facts we hold that Christian principles dictate abstinence for the individual and prohibition for the nation. We know that men cannot be made good by law, but we know also that law should support and not thwart the citizen's effort toward goodness. We hold this truth to be self-evident, that no Christian people and no forward-looking government should give legal protection to a traffic that menaces the happiness and lives of the people.

We therefore urge our members to follow the practice of personal abstinence from the use of alcoholic beverages; also to observe loyally and encourage others to observe the Eighteenth Amendment and the prohibition laws. No less than this is required by our standards of Christian citizenship, and by our belief in the divine worth of man.

MIRACLE OF MODERN BROADCASTING

(Continued from page 448)

simple task. It can be much simplified by constructive criticism on the part of those whose life training and environment has especially equipped them to point the way to the things which are beautiful and of good report."

BERTRAM PICKARD.

Geneva, Switzerland.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE HULLS LEAVE GENEVA

Members of the Society of Friends living in Geneva are loosely organized for the better support of the Center and for general cooperation. "Members' Meetings," as the business sessions of this group are called, are held regularly, each month, all Friends in Geneva, whether permanently or temporarily, being welcome.

At the session of May 4th, the following Minute was made: "Friends wish to put on record their regret to learn of the approaching departure from Geneva of William and Hannah Clothier Hull. These Friends have been with us since February, deeply engaged in work in connection with the Disarmament Conference, and the local group has greatly appreciated their regular and helpful attendance at meetings for worship, discussion groups, etc., their keen interest in all the concerns of our group life, and most of all, their loving and sympathetic spirit. We send our loving greetings through them to the many friends of the Geneva group in America."

THE FRENCH ANNUAL MEETING

The Annual Gathering of French Friends is held regularly at the time of Pentecost, or Whitsuntide, according to the nationality of the individual writing. Sessions really began on Thursday the 12th because the five visiting German Friends arrived in time for tea and midweek meeting for worship on that day. The Meeting was especially rich in visiting Friends this year.

Among the German Friends was Wilhelm Hubben, known to many Friends here from his visit to the United States last year. Anton Kalff, the clerk of the newly established Dutch Yearly Meeting, was present. Of Americans, there were Alvano Goddard, who has spent the last two years as Secretary of the Friends Mission in Palestine, Mahlon Harvey, and Mabel Ridpath, Warden of the Student Hostel in Geneva. Corder and Gwen Catchpool, of the Berlin Friends Center, and other English Friends were there including Catherine Albright, who visited this country a half dozen years ago.

The Annual Gathering opened on Saturday afternoon at 3 o'clock, May 14, when visiting Friends were welcomed, and the Epistles, letters and greetings were read. At the evening meeting, Wilhelm Hubben, headmaster of a school in Madgeburg, gave an address on Revolutionary Christianity. He believes that in battling for social transformation looking toward a better social order, we must exalt the positive elements of love over the negative elements of force. Joyous though this labor be, it cannot be done without prayer, sacrifice and suffering.

On First-day morning, the meeting for worship was large and international in character, prayer being voiced in English, French, and German. The experiment was tried of having the lunch served at the Center where a suitable Friendly atmosphere could be commanded. In the afternoon reports were given: the Student Club, the Peace Work, and especially the prison work. The modest and quiet labors of Phebe Borghesio, who yearly visits approximately 150 women prisoners, the majority of whom are foreigners, were particularly emphasized. The proposed plan for a Quaker Franco-German Meeting at Pyrmont, Germany, during the last week was discussed with very great interest. All present on First-day afternoon were guests of Effie D. McAfee at tea.

The next morning, the entire assembly went out to Montmorency to the home of Henry and Marcelle van Etten, where a meeting for worship was held. A picnic luncheon and a walk to the beautiful Church of St. Martin separated this from the afternoon session. Henry van Etten spoke of the world work of Friends. Three of the leaders in the Student Club spoke in appreciation of constructive criticism of Friends. Corder Catchpool told of the work of himself and wife in Germany; Fred Barlow thanked the Germans for their brave attitude and faith; some of the Germans responded, and a beautiful feeling of fellowship prevailed.

The Meeting closed in silence on a high note of spiritual fellowship.

ARNOLD AND LOIS VAUGHT IN WEST CHINA

Arnold and Lois Vaught, the young American Friends who are now stationed at Chungking in West China under the Friends Service Council, have sent home one or two very long, interesting and informing letters. Their account of their adventures to and from the West China Yearly Meeting is especially interesting.

They are "heart-sick" at the amount of poppy cultivation, and of opium smoking. A colleague told them he had not seen so much of the drug in thirty years as now. The military regime is responsible for this; in some districts the farmer is taxed if he does not grow poppies and, of course, he is taxed if he does. The revenue from the opium dens where the drug is smoked is very great, and the military authorities promote and extend its use wherever possible. These opium dens are everywhere in Szechwan Province and operating quite openly. The Vaughts often travel by sedan-chair; a part of their bearers are always opium smokers, slow and awkward, and obliged every little while to stop and dart into some wayside opium den for a smoke.

Pleasanter to read is the report of their visit to Tungliang, a city of, perhaps, 40,000 people: "The Friends' Mission is the only Protestant work here, except an independent orphanage operated by two ladies. There is a Roman Catholic Church but no foreign priest at present. Our Mission compound is quite a pleasant place, and buildings and grounds are gradually being improved in the skillful hands of Leonard Walker. One building contains the Meetinghouse, a dispensary, a Sunday School and recreation room, an apartment occupied by the Walkers, and another in which lives Liu Tien Wu, the evangelist, and his family.

"The Sunday School and meeting for worship are well attended. On Sunday evening, the Walkers invite a group of young people into their home to sing hymns. Lois and I could not understand the words, but that only added to the impressiveness of the singing as we watched those eager faces and listened to such old familiar tunes as, "Jesus Loves Me," "Bringing in the Sheaves," "Away in a Manger," "What a Friend We Have in Jesus," "Jesus Shall Reign," etc.

"On Tuesday evening there was the regular semi-weekly children's meeting. They sang hymns for a while, learning to do without the aid of books, and then Leonard Wigham talked to them. The meeting ended with a period of games—and the favorite was Musical Chair!

"The dispensary was established at the request of the local authorities, and is supported entirely by them. The Mission provides the building and the personnel. Leonard Walker teaches some English classes two days a week in the city middle school, and also does some visiting among the few out-stations. The Tungliang Monthly Meeting has been in some disorganization, and has been quite discouraging to the Walkers, but Lois and I see much promise in their work with the children and young people. It may not show much in the way of statistics for some time to come, but the maintenance of this Christian, Friendly home must mean much in the lives of those who come within the radiating circles of its influence."

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

NEW LEARNING IN OLD EGYPT

BY ERDMAN HARRIS

Association Press, pp. 99, $1.00

The writer was under appointment as a teacher in the American University at Cairo, Egypt. He went to Egypt fresh from graduate work at Teachers College and Union Theological Seminary in New York. At the opening of the college year he found himself assigned to teach an unusually promising group of students in their late teens. Twelve of them were Egyptian, three Palestinian, four Syrian, one Persian, one Armenian, and one Levantine-American. They were from well-to-do families of high social position in their respective countries. They had been with the American University for at least a year previously, having imbibed the spirit of the place and were eager to learn. English was the only language all understood well. A proposal to undertake a program of project education was agreed upon and a study of village life and work was attempted the story of which is the theme of the book. The eight chapters develop succeeding phases of the story. The first is an introduction to Egypt, the trip from Italy, the welcome at Cairo, the first impressions of places and peoples, of a situation that is "intricate, complicated, and anomalous." The picture of college life at Cairo with a sketch of its development through the years gives a vivid background for the experiences related in facing the facts as the writer found them. He viewed them from the standpoint of character training and sought to be as democratic as possible "never being content with the measure of democracy attained until complete autonomy and self-direction are secured."

The students were encouraged to choose the project and a village was selected for visitation. The class was divided into three teams for intensive work to make one visit each week in rotation. Health conditions were studied, lectures were given on dangers in impure water, on fly life, house ventilation, etc., to the children and it seemed true that "if the rural towns of Egypt are to be saved from their unfortunate practises, little children will have to lead them." The teachers in the school used the papers prepared on flies and water as the basis for many a lesson in reading and writing. The conclusion is drawn after an experiment of eleven weeks that "it would not seem impossible for the Government to accomplish great things by systematic health education in all the schools for a period of years."

How this project method was made a part of the classroom studies is given in vivid detail, the cooperation of the doctor, the department of biology, talks on matters of sociology, a selected list of books for reading, the questions receiving most attention as the work developed. Religious prejudices were often difficult to overcome and fatalism, which at its worst "paralyzes all efforts at reform and improvement, allows people to sink down into established ruts of convention and prejudice, and to depend upon luck for the meeting of emergencies." As a direct result of this program other service projects were carried through and it worked out to the advantage of the scheme that the activities selected seemed easily defensible as expressive of worthy social aims. The writer justifies the method because "it plays fair with the accumulating testimony of educational psychology and because it socializes the entire notion of individual development. It was only one of the educational opportunities presented, but one of the most important and most rewarding and suggested the title of the book, "New Learning in Old Egypt."

LYRIC RELIGION

BY H. AUGUSTINE SMITH

Century Co., $4.00

In this "Romance of immortal hymns," Professor Smith has a monumental work. This book is more than a mere volume, here is an encyclopedia. In the more than 500 pages, 150 hymns, the great time-tested and the new, are presented. The fascinating story of their inspiration, a short but full sketch of the author and composer, the biblical background for the hymn and the biblical imagery in its verses are given.

Hymns are enriched by the printing of stanzas generally omitted from hymn books. Some of the older hymns are printed just as they were originally and this often gives a quaint touch.

Professor Smith, in this book, is giving to the reader what he is constantly doing in class room and on convention platform, the hidden treasures, the factual history, the romance and biography, the geographic and international implications, of the great hymns—the lyric religion.

A book such as this furnishes Friends with that material which will help bring hymn singing into its rightful place in a meeting for worship. The pages of this book enable one to see the age long movement of religion, to see how hymns reflect the experiences of the race. In the prophetic words of hymn writers are found the vehicles of expressing the common emotions and aspirations of worshiping peoples, through all the ages.

This is in no sense a hymn book, though herein are many complete hymns and a number of hymn tunes. Hymns are interpreted, related art masterpieces are suggested. Sample worship programs are presented.

The value of the book is enhanced by several full page illustrations. The table of contents is especially worthy of note. Eleven indexes enable the reader to find responsive readings, dramatized hymns, correlated poetry, miscellaneous subjects such as "Twenty Women hymn writers," "Hymns by College Presidents," and "Teen Age poets," classification of hymns by centuries, sources of hymn tunes, scripture passages, hymns by subjects, authors, composers, subjects.

Pastors, directors of religious education, musicians, and Sunday school leaders will be much interested in this book.

THE ACTS OF THE APOSTLES

BY FOAKES-JACKSON

Ray Long & R. R. Smith Co., $3.00

This is a complete commentary of The Acts as translated by Dr. James Moffatt. It is one of a series covering almost the entire New Testament. Dr. Moffatt in planning the complete series has set as the aim, "to bring out the religious meaning and message of the New Testament writings." Effort has been made to make clear the type of Christian life which the early believers lived. The purpose is to give to the general reader of the Bible such help as will enable him the better to know exactly the experiences of the first Christians. Technicalities have been avoided. Results rather than processes are given.

The "Introduction" considers some of the problems facing one who would enter the field of literary criticism with respect to The Acts.

The scheme of the book is to print in black face type a group of verses from the Scripture and then give the comments or explanations. These latter are full and, as one would expect from Dr. Foakes-Jackson, are real explanations interestingly written. Something of the extent of the comments and the amount of help the reader may expect is shown by the fact of 236 pages. While based, as has been noted, on the Moffatt translation, it is of course a most valuable commentary on any translation. It is scholarly, but understandable. Its use should acquaint one with this very vital and interesting account of the struggles of the early church.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

"THE FUNERAL MAN"

Editor, THE AMERICAN FRIEND:

We were in a conference of ministers and were trying to solve some of the problems that come to every pastor. One said, "Brother A is our funeral man." I had not heard it expressed just that way and it set me thinking until I recognize that this is no little thing which confronts every minister. One of the best pastors in the middle west said to me, "I never preach a funeral sermon here and I have been here nearly a year and a half." "How is that," I asked. "Well," he said, "there are some old pastors and ministers here who have known these people so many years, and they call on them." Another prominent pastor said, "We have just come on our field and it is so hard to get into touch with the people. The old resident ministers still cling to the means for getting in vital touch with the people. In fact, they bid for them and get all the weddings and funerals, and outsiders think we are not efficient or popular enough, and thus we lose the best opportunity for getting close to our people."

I remember a place where the young pastor was the only one in the town and he was used freely for all such occasions. He was transferred to another place twenty miles away and was called back for every funeral. Preceding the sermon he would tell how many this made for him, thus making a bid for the next. This was handled wisely, however, and he was changed to a charge across the State.

At a recent city ministers' meeting, a leading minister said, "The thing that is the matter with our city is that church people are so restless. All want to change pastors every two years, and if asked why, they could not tell. Every church in this city is confronted with similar conditions, and it takes any minister two years before he can do real good work. We must all come up against the same problem, or in other words meet 'the funeral man.'" I have just returned from a ministers' annual conference where also I found that we are all face to face with this grim situation.

I wrote an article for our church paper and replies have come from many interested Friends. One from the coast said, "I have read your article with peculiar interest. We certainly need it. A group in our Yearly Meeting recently said that they were now in the saddle and would override everything." History has recorded through the centuries just how such groups have met the "funeral man." A minister in the middle west wrote, "These things need to be said just now above all other times, and I believe you have consecration enough to stand when, for just what you have said, others will seek to preach your funeral."

I have wondered if some of our "high pressure" evangelists, some of our selfish, scheming, political leaders, working for place and power, were not ready for "the funeral man." Much of the division and separations would never have been if those who are "at home" were just as earnest, as loyal, and as ready to help the pastor, as they are the evangelist. If all had the real good of the church at heart, there would be a steady growth and a revival all the year round. A pastor said recently, "We cannot put our finger on a single thing of lasting good, and yet that was a big revival and cost as much as one-third the pastor's salary."

Why cannot we Friends learn by experience that suspicion, distrust, selfishness, disunity, and undermining will never bring about a better condition in the church, or a better place for ourselves. It will only give work for "the funeral man." Jesus said, "I came not to destroy, but to fulfill." His way was to "build upon the rock," "give life more abundantly,' 'and wherever he went "the funeral man" had to give way to "life."

JOHN HOWARD.

115 West Fifth St.,
Liberal, Kansas.

SLIGHT EXCEPTION TAKEN

Editor, THE AMERICAN FRIEND:

William Pearson's paper on the Inward Light, which I do not criticize, excepting the last paragraph, is timely and helpful. But it is a mistake to describe the Conference at Richmond which adopted the "Declaration" as the most authoritative and representative gathering of Friends ever held, as the seven Yearly Meetings of the General Conference were not represented, and the Declaration of Richmond was rejected by London Yearly Meeting and probably is unknown to most of its membership.

The Oskaloosa Conference in 1929 was much more representative, and therefore more authoritative.

FREDERICK B. SAINTY.

Ashford, Kent, England.

FRIENDS VISITING CHICAGO

The two Chicago Meetings extend to all visitors a special invitation to attend their meetings for worship and all other gatherings of Friends. It is probable that some Friends who attend the National Political Conventions to be held in June will have opportunity to get in touch with Friends in Chicago. The same may be true of those attending the Mid-west Institute of International Relations to be held under the auspices of the American Friends Service Committee on the campus of Northwestern University from June 21 to July 3. Somewhat farther away is the World's Fair which is to begin on June 1, 1933.

To any one who may be coming to Chicago for one or more of these gatherings or for any other purpose a cordial invitation is extended by the Chicago Meetings. In the directory on the last page of THE AMERICAN FRIEND information is given as to time and place of meetings as well as addresses and telephone numbers of Friends to be consulted for further information. A hearty welcome awaits you.

Do not think I am setting myself up as a model for others, but I have so fixed the habit of prayer in my own mind that I never raise a glass of water to my lips without asking God's blessing, I never seal a letter without putting a prayer under the seal, I never take a letter from the post office without asking God's blessing upon its sender! I say with humility that the habit of prayer with me has become almost as fixed as the habit of breathing.—STONEWALL JACKSON.

George School Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

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All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

QUAKERDOM · AT · LARGE

A welcome and deeply interested caller at the Central Offices the other day was Florence Reef, Clerk of the Monthly Meeting at Gasport, New York. She was in Richmond to attend the wedding of her nephew, George Hull, and Harriet Scott.

* * * *

Dr. A. A. Bond, Mira Cope Bond, and their son, Jimmie, are planning a visitation of several meetings in Western Yearly Meeting for two or three weeks. They then plan to drive through to Baltimore Yearly Meeting where they will spend some time visiting in the home of Elizabeth Haviland, who is also on furlough from Africa. They expect to visit certain Friends meetings and other groups in that general vicinity.

* * * *

In a letter accompanying the manuscript of his article which appears in this issue, Edwin Ashby, Australian Friend and naturalist, asks to be remembered to his friends in America whom he met when in this country in 1918. His message, "Jesus Christ—the Need of the World Today" is part of an address he has prepared to give before the Council of Churches of South Australia, of which body he is a vice-president.

* * * *

Dr. Inazo Nitobe, who is called a Christian scholar and interpreter of the soul of Japan, for several years the eloquent and trusted apostle of international goodwill in the League of Nations, a member of the Society of Friends, who with his wife is visiting relatives in Philadelphia, had conferred upon him the degree of Doctor of Laws at Haverford College Commencement exercises last week. His picture appears in the *Christian Graphic*, a Japanese monthly publication, for May.

* * * *

Robert L. and Margaret T. Simkin, who have been living during their furlough period at Lindenhurst Court, Media, Pennsylvania, are planning to attend New England Yearly Meeting and then spend some time in visiting meetings in New York. They have engaged passage on the *President Taft*, sailing from Seattle on September 17 for China. They plan to drive through to the West Coast in their car by way of Canada, Michigan, Iowa, Denver, Colorado, California, and Oregon.

* * * *

A splendid reproduction of "The Presence in the Midst," by the English Quaker artist, J. Doyle Penrose, with a page description by Esther Rhoads in Japanese, is given in the May number of the *Christian Graphic*, published in Tokyo, Japan, by two Japanese members of the Fellowship of Reconciliation. Each month carries out a special theme, as Temperance, Peace, League of Nations, Women, Korea, etc. With a full page Christian picture. This publication, writes H. V. Nicholson, has grown out of the vision and sacrificial labor of a Baptist missionary, and its international and Christian appeal is very strong. This Korean number gives also some excellent pictures of Christian workers and Korean students in Seoul, the capital city.

* * * *

Albert Cook Myers of Moylan, Pa., had conferred upon him the degree of Doctor of Letters by Franklin and Marshall College, Lancaster, Pa., on Commencement day. A member of the Society of Friends and a graduate of Swarthmore College, he is the author of numerous historical writings and for many years has been an efficient promoter of the historical activities of Pennsylvania. He has been president of the Friends Historical Society of England and president of the Pennsylvania Federation of Historical Societies, comprising eighty historical organizations of the State. It was in recognition of these services, in this year of the two hundred and fiftieth anniversary of the first arrival of William Penn in America, that the honor was conferred.

* * * *

An unusually gifted class of seventy-two Seniors was graduated from Earlham College, June 13. A characteristically stimulating address by an honored alumnus, R. Warren Barrett, of New York, Vice-president and General Counsel of the Lehigh Valley Railroad, marked the Commencement occasion. Taking as his subject, "Whistling in the Dark," he first set forth graphically the darkness of the present national situation, after which he presented facts warranting good cheer and courage. On Sunday afternoon, the 12th, a very inspiring Baccalaureate address was delivered by President G. Bromley Oxnam of DePauw University. A popular feature of this year's Commencement season at Earlham was the recognition of old students and graduates of a half century and more ago, of whom nearly twenty were present as guests of the College.

NEWS OF OUR MEETINGS

John R. Wright, delivered the baccalaureate sermon to the graduating class of eighty-four at the high school in Lindsay, California, on the evening of May 29. He has also been chosen pastor counsellor for the Tulare County Christian Endeavor Union. Eli Newlin, one of the leading young men has also been elected county president of the Union. A very fine program was rendered by the children of the Sunday school at the Children's Day exercise on the morning of June 5. According to the report on the spiritual condition of the meeting which was read at the morning service, May 29, it was indicated that there has been a steady increase the past year both in spiritual life and attendance. This report was approved and forwarded to the Quarterly Meeting. After four years of service by the pastors, the meeting has extended them a unanimous call to remain.

* * * *

The Friends Fellowship Group in the final meeting for the school took the form of a picnic that was held near Worthington, Ohio, June 5. About fifty people were present, although it was a rather unfortunate time for those in Ohio State University. Louis J Taber spoke on the political and economic conditions of today. He thinks that Friends have a mission for the times, with their active faith in God and their willingness to stand in a minority for principle. The meetings through the year have ranged in attendance from twenty to eighty with an average of about forty. The second Sunday in October is the time for the first meeting in the Autumn, and Harlow Lindley will head a sub-committee to seek out the Friends in the student body of Ohio State University and give them Friendly contacts. The committee will appreciate information regarding young Friends who expect to enter the university and would advise that they hunt out Dr. Lindley at the Historical Museum.

* * * *

Persons wishing to reach Edgar H. Stranahan promptly, after June 25, should address him at Park Rapids, Minn., R. F. D., "Dun Werk Inn" Oska-Haska. Matters pertaining to Iowa Yearly Meeting, however, should be addressed to Moses T. Mendenhall, Room 109, Penn College, Oskaloosa, Iowa.

* * * *

Newberg, Oregon, Friends observed Mothers' Day combining the closing exercises of the Sunday school with the morning service. An appropriate program was arranged by the Sunday-school committee and a beautiful bouquet of

flowers was presented to the oldest mother present, who was 94 years old, and another to the mother bringing the largest number of children. A mother with six children received this bouquet. . . . There was an unusually large attendance at the Newberg Quarterly Meeting in May. The messages of the morning were brought by Carl F. Miller and Edward Harmon, both of whom spoke along the line of Israel's departure from God, their need and the remedy. There is still "a balm in Gilead" to meet the need of the church at the present day and also the need of America.

WILMINGTON ACTIVITIES

The young people conducted an unusual evening service in which a talk was given by Ruth Esther Fisher, a high school senior, concerning the Christian in high school; another by George Hartman, a college senior, concerning the Christian in college; and a third by Maurine Taylor, a public school teacher, concerning the Christian in the community. Special numbers in music, both vocal and instrumental, were contributed by other young people.

Wilmington Friends enjoyed another Wilberforce evening in April when a male quartet from Wilberforce College gave a concert of sacred music and spirituals, and President Jones of that college gave a short, forceful address. Such a Sunday evening program is becoming an annual affair in Wilmington. At the morning service the pastor, O. H. Folger, gave a sermon in keeping with Rural Life Sunday on "Rural Nature and Religious Nurture."

Dr. Walter L. Collins, the new president of Wilmington College, addressed the evening congregation recently at the Friends Church on "The Place of the Church College in Modern Education and Wilmington's Relation to It." A question period followed the address on educational topics in general and in Wilmington in particular.

Commencement Week activities for Seniors at the College, began May 29, with the baccalaureate services in the afternoon in the church with a sermon by the pastor. The combined College Glee Clubs, directed by Ethel Ward, instructor in voice, rendered a program of appropriate music which included the "Gloria" by Mozart and selections from "Elijah" by Mendelssohn. Friends of the college happily greeted Elizabeth Haviland, an alumna, who has returned from five years of service on the mission field in Africa.

The English Friends, Joan Mary Fry, and Ebenezer and Muriel Talbot, were welcome guests in Wilmington and vicinity and spoke on the coal situation and on international affairs.

Children's Day exercises were given at the hour for worship on the morning of June 12. A Junior Monthly Meeting was recently organized and meets the first Sunday of each month at 11 a. m. in the Sunday school room. Mary Elizabeth Farr and Ruthanna Vannorsdall as delegates represented that meeting at the regular monthly meeting and reported their organization.

A roll call of members both resident and non-resident, has been completed at monthly meeting. It was called alphabetically and extended through a period of eight months. Responses were made by letters, talks, poems, and Scripture texts. A social time followed each meeting during which light refreshments were served by the social committee with those whose names had been called that evening as special guests.

AT BERKELEY QUARTERLY MEETING

Berkeley Quarterly Meeting of Friends was held in Berkeley, California, June 4 and 5, with a good attendance and splendid interest. After a period of devotion and praise in which many testified to the love of Jesus Christ, Blaine G. Bronner brought the message based upon the subject, "The Authority of Jesus." He emphasized the need of followers of Jesus Christ recognizing him as authority in this time in which so many are giving allegiance to no authority.

In the business session John R. Wright was appointed again as clerk. An annual report from each of the monthly meetings was read. It was apparent through these reports that the Lord's work is continuing and expanding. Several meetings reported that improvements had been made on the property. A splendid missionary interest is being shown. The Bible school is a vital part of each meeting. It was encouraging to note that in some of the monthly meetings, especially where Frank W. Dell had held Spiritual-Financial Campaigns during the year, that the financial conditions were greatly improved.

A great deal of interest was shown in the Yearly Meeting Christian Endeavor Conference which is to be held in Arbolado during the latter part of August. Some testified of benefits received therefrom in other years and spoke hopefully of the conference to be held this year.

IMPORTANT NOTICE

Missions Home, Winona Lake, Indiana, will be open July 1 to September 1, 1932 for the entertainment of (adult) missionaries home on furlough, who need the rest and inspiration for two weeks at beautiful Winona Lake. No meals are served, but they can be had near the Missions Home at reasonable prices. Rooms with towels and bedding free. Those who have availed themselves of a rest, both from home and foreign fields have been most enthusiastic over the opportunity to be a guest at Missions Home. For further particulars, write Charlotte E. Vickers, chairman, 238 S. Oak Park Ave., Oak Park, Illinois.

BIRTHS

KRUMM — To Valentine and Esther Vore Krumm, at their home, Route 1, Unadilla, N. Y., June 1, 1932, a son, David Henry.

MOYER—To Everett and Eva Moyer, Richmond, Indiana, June 1, 1932, a daughter, Marilyn June. Everett Moyer is custodian of the Central Offices.

WOODWARD—To Wendell H. and Esther Woodward, Newberg, Oregon, April 14, 1932, a daughter, Patricia.

MARRIAGES

HULL-SCOTT—At West Richmond Meetinghouse, Richmond, Indiana, June 13, 1932, following their graduation from Earlham College in the morning, Harriet Louise Scott, daughter of E. Harrison and Edith Scott, to George Howard Hull, of Gasport, New York. The marriage was solemnized according to the Friends' ceremony, before a large gathering of fellow students and friends.

WEEKS-BROWNING — At the home of President and Mrs. O. W. Carrell, Central City, Nebraska, on June 5, 1932, Maxine Browning, daughter of Mrs. Blanche Browning of Wolbach, Nebraska, and Fred C. Weeks Jr., son of Mr. and Mrs. Fred C. Weeks of Wessington Springs, South Dakota. The groom is a graduate of Nebraska Central College who will continue his work as a teacher and coach in the high school at Wolbach, Nebraska.

DEATHS

BROCK—At the hospital in Porterville, California, May 20, 1932, Edith Brock, wife of Henry L. Brock, and daughter of Geo. W. and Eliza Keen, in her sixty-sixth year. Born in Baltimore, Maryland, she was a member of the Friends church at Lindsay, California, where she attended services when health would permit. Funeral services were conducted by the pastor John R. Wright. The body was taken to Whittier where services were conducted by Edwin McGrew an oldtime friend and schoolmate, after which it was laid to rest in the family mausoleum.

HAZARD — At Minneapolis, Minnesota, May 15, 1932, Achzah Hazard, in her ninety-eighth year. She came originally from Vermont and had been a member of Minneapolis Friends Meeting for forty years.

HOSKINS—At the Hillsboro, Ohio,Hospital, May 1, 1932, Horace Reeve Hoskins of Indianapolis, Indiana, in his fifty-ninth year. Born at West Newton, Indiana, he spent his boyhood here and later attended Earlham College. For several years he lived in Telluride and in Montrose, Colorado, before coming to Indianapolis. He had gone to visit a cousin at Leesburg, Ohio, where he suddenly developed pneumonia and was taken to the hospital. Immediate survivors are a niece, Ruth Hoskins, and three nephews, Douglass, Walter and Joseph Hoskins,

WESTTOWN SCHOOL

A Country Boarding School for Boys and Girls

Boys and girls who are looking forward to college will be interested to know where Westtown graduates go. From the last four classes 78% are going on to college and normal schools, and 11% more have gone to business schools or have studied art or music or nursing. The following colleges head the list: Earlham 21, Haverford 18, Temple 10, Drexel 10, Holyoke 8, Swarthmore 8, Guilford 8, Penn State 6, with a vast variety of other colleges represented by fewer students. They have done well too. Out of 95 students whose grades were reported to us, 77% received as high or higher grades at college as at Westtown. It almost never happens that a Westtown graduate has been dropped for failure. The best colleges have expressed appreciation of the quality of Westtown preparation.

For information, address

JAMES F. WALKER, PRINCIPAL, WESTTOWN, PA.

all of Indianapolis. Funeral services were in charge of Ira C. Dawes, pastor of First Friends at Indianapolis, of which the deceased was a member. Burial at West Newton.

LINCOLN—At Grinnell, Iowa, June 3, 1932, Henry William Lincoln, son of Edward and Elizabeth Christie Lincoln, in his sixty-third year. Born in Iowa, he spent his entire life there on a farm at Oak Grove and later in Grinnell. For many years he was an active member of the Friends Meeting at Oak Grove.

URQUHART—At his home in Sedley, Virginia, May 4, 1932, William Selden Urquhart, aged fifty-three years. He is survived by his wife, Julia, and their two children, Margaret and William. While he never relinquished his membership in the Episcopal Church he was regular in attendance at the Sedley Friends Meeting and encouraged the other members of his family in their work in the meeting. Visiting Friends from far and near were made welcome in his home. Funeral services were in charge of Jesse A. Stanfield, assisted by J. Sutherland Watt and H. F. Turner.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

New England—June 22-26, Ocean Park (near Old Orchard), Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

California — June 23 - 29, Whittier, California; Allen U. Tomlinson, 408 East College, Whittier.

Canada — June 23 - 26, Wellington, Prince Edward County, Ontario; Arthur G. Dorland, University of Western Ontario, London, Ontario.

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western — August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

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